N
*563 saw tremendous uprisings. But the Chinese shared in this violence.
995 When they defeated the Moslems, it was their custom to massacre
186 even women and children. (see section on Attitudes and Reactions)

b. Turks

The Chinese Moslems are on good terms with the Turks, and are reported to have feelings of kinship with them. Generally, this has been true even though the uprising of the 1930's ended in skirmishes between Chinese Moslems and the Turks.

N
*563 B. History of Islam in Kansu
995 There are no exact data on the introduction of Islam into
*174 Northwest China, but it is believed that the major conversion to
799 the religion of Islam took place during or after the Yüan dynasty (1260-1306). It is unlikely that the first conversion appeared as early as the end of the Tang dynasty (618-906). Richard Wilhelm states, and it is true, that the first Moslem missionaries came to China at the end of the seventh century (Richard Wilhelm, Geschichte der chinesischen Kulture, München, 1928, 238 ff). Islam came to China by two routes, through Turkestan and then from Canton.

N
*563 The first Moslem revolt took place in Kansu as early as 1648.
995 Two hundred years later Yaqub Beg (1865-1877) ruled the newly-
*175 established Islamic empire from Kashgar. Russia, England, and Turkey officially recognized him. Yaqub Beg had an army of 50,000 men.

N
[648] The Moslems of Kansu tried to establish another Islamic empire (1861-1874). They conquered the western part of Mongolia, but the T'ung-chih emperor (1861-1875) defeated them completely. Another uprising in 1895 was equally unsuccessful.

N
*[668] When the Communists took over Northwest China in 1949-1950, they granted the Chinese Moslems the rights of religious freedom
N and autonomy. (see section on Constitutional System)
*563 The communities of Chinese Moslems adopted the classical
995 Arabian educational system, i.e., each mosque has so-called
871 medresse (schools) connected with it, where boys are taught to
N read the Koran, etc. This is one reason why illiteracy is so
[212] seldom found among Chinese Moslems.

VI. The Indo-Europeans of the Northwest

S
563 A. The Tajiks or Iranians or Sarikolis

S
1. General characteristics

[131] In the southwestern part of Sinkiang there lives a small Iran-
[181] ian tribe called Tajiks, Iranians or Sarikolis, who are farmers,
[199] merchants and traders. They have a reputation for being very
[197] intelligent. They speak an Iranian dialect which is very closely related to Persian. The Tajiks very often speak Turkish as a second language, and the merchants even speak Chinese.

violate rules and regulations are stressed as they were in the monarchal days.

[626] Social pressure is also great. With the whole population organized under the Communists' tight control, the entire society can be mobilized to work against crime and political conspiracies. This has been well demonstrated by the various "anti" movements and the study groups.

B. Current Problems of Administration

Because of the tight governmental control of news and the distance which separates northwest China from the outside world, [656] very little information has been obtained about resistance activities in the area. However, judging by the meager information offered by the Communists themselves, their rule over the northwest has not been very smooth. The Communists seldom, if ever, reveal their troubles while they are current, but they do uncover some facts when the resistance has been suppressed. By careful screening, one may piece together the picture of subversive activities in the area. Sometimes they were on an alarming scale. To help clarify this general background, some excerpts from the Chinese Communists' own reports and a few indirect quotations are presented as examples.

1. "During the past year, (i.e. 1950)...we have destroyed more than 69,600 bandits in the northwest. Right now there are still more than 5,400 active bandits. The largest group is the one under the leadership of Osman and Husein who are hiding in the deep mountains along the border line between the provinces of Kansu, Ninghsia, Chinghai and Sinkiang. There are about two to three thousand men in this group. The rest of the bandits are in small groups linked with various underground spies and the rural counter-revolutionary forces. The condition is still very complicated..." (Jen-min ch'u-pan-she: Cheng-fu kung-tso pao-jao, 1950, p. 418, Report on the book of the Government.)

2. "...the misunderstanding...between the various nationalities has not yet been thoroughly dissolved. Consciously or unconsciously,...the Pan-Chinese idea still exists in our Chinese cadres' mind. Besides, we still have some serious shortcomings and mistakes in our nationality work. When the remnants of the bandits and spies fanned up the feelings of the people, it led to the disputes that occurred among the nationality groups in certain areas after the liberation. In the area of Lin-hsia (in Kansu), the military conflict between the Moslems and the Chinese caused more than one thousand deaths and the dislocation of more than 30,000 people who were forced to leave their homes. The loss in production was even more serious.

"In Ta-t'ung county of Chinghai, the T'ung-hsin-ch'eng of Ninghsia, in the area of P'ing-liang of Kansu, there have been

3:Cable & French M-5 (1926) 1927
AF13 Northwest China AF13

we were
485 however, obliged the next night at 1 a.m. to pass the same spot[1]—one lonely shed inhabited by an old man, who provides boiling water for passers-by. But on this occasion he would not permit us a moment's delay, and urged us to proceed to our destination with all possible speed; which, needless to say, we did.

CHAPTER XXII

JADE GATE TO TUNHWANG

712 FIVE days' journey from Kiayükwan the traveller
•174 sees on the farthest horizon a light, elegant tower rising high above the city wall. This is Yümen—'Jade Gate'—through which he passes to Central Asia, and which being visible from a very great distance, is the one dominant feature of the beautiful little town of the same name.

Ancient records dating back to 104 B.C. speak of Yümenkwan—'Jade Barrier'—as terminating the line of guard-houses which were planted at intervals from Chiuchüan—Ancient Suchow—in a north-westerly direction on the Kansu border. A great deal of research has been made by Sir Aurel Stein as well as by other *savants* to elucidate the exact position held by this particular fort. Sir Aurel Stein places it beyond Tunhwang, one hundred and thirty miles west of the little town which now bears its name, while others believe this elusive gate to have been no other than the original structure of Kiayükwan which is, all agree, the modern equivalent of the ancient Barrier. Local opinion, however, confirms Breitshneider's assertion that the modern Yümen is built on the site of the ancient Jade Gate.

1 [outside the village of Chikinpu--Analyst]